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195 By Aristotle's time the Western world was evidently still more inclined to treat the Pygmies as legend, because Aristotle himself has to state categorically that their existence is no fable, as some men believe, but the truth, and that they live in the land "from which flows the Nile." •

Mosaics in Pompeii show that, whether the Pygmies were believed to be fable or not, the makers of the mosaics in fact knew just how they lived, even the kinds of huts they built in the forest. But from then until the turn of the present century, our knowledge of the Pygmies decreased to the point where they were thought of as mythical creatures, semi-human, flying about in tree tops, dangling by their tails, and with the power of making themselves invisible. The cartographer who drew the thirteenth-century Mappa Mundi, preserved in Hereford Cathedral, England, located the Pygmies accurately enough, but his representations show them as subhuman monsters.

Evidently there was still some question as to their reality up to the seventeenth century, because the English anatomist Edward Tyson felt obliged to publish a treatise on "The Anatomy of a Pygmie compared with that of a Monkey, an Ape, and a Man." He had obtained from Africa the necessary skeletons, on which he based his conclusion that the so-called "pygmie" was, quite definitely, not human. The "pygmie" skeleton was preserved until recently in a London museum, and it was easy to see how Tyson arrived at so firm a conclusion. The skeleton was that of a chimpanzee.

Portuguese explorers of the sixteenth and seventeenth centuries were responsible for many of the more extravagant accounts. It may well be that they actually did see Pygmies near the west coast of Africa, or they may have seen chimpanzees and mistaken them for Pygmies. But it is curious that they should have thought of the Pygmies as being able to make themselves invisible, and also as having the power, small as they were, to kill elephants.

• [113] * Aristotle, *Historia Animalium* (tr. D'Arcy Wentworth Thompson), viii, 2.

4: Putnam E-S (no date) 1968 FO4 Pygmies FO4
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which occurred during its period of isolation. This not only forms a strong bond between the pygmies and their hosts but it gives them a formal sequence of age grades in their own society. There are no special scarifications or other insignia for each class; it is a common experience to hear one person asking another, when strangers meet, "What class were you in? I am a Hurricane," and so forth, just like Harvard alumni asking each other what class they were in, and whom they knew, over a drink.

Pygmy Locomotion

The pygmies are very expert at getting about through the forest, and especially at moving swiftly through the thick undergrowth that a white man would have to chop down with a machete before he could enter. To a Negro, a white man trying to get through seems clumsy. To a pygmy a Negro seems clumsy. Schebesta observes that the small size of the pygmies makes them better adapted to locomotion in the forest than the larger Negroes and whites.[1]

The pygmies jump over fallen logs, and make their way using hands and feet—hands to toss dead branches and trunks aside. They can actually run through this tangle, and while so doing they sometimes pick up fallen logs and throw them so they will crash at a distance, to mislead pursuers, or game which they are stalking.

They are also very expert at climbing: the children practice this from babyhood. Their technique is far from simian, but a widely distributed method, similar in principle to that of a lumberjack. The climber cuts two

[1] Schebesta, P., *Revisiting My Pygmy Hosts*. London: Hutchinson & Co., 1936, pp. 76-79.

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4: Putnam E-8 (no date) 1948 PO4 Pygmies PO4
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776 water, the people will say, "It was the water animal that did it." Sometimes the water animal comes up out of his native element and assumes the form of a rainbow.

821 From time to time the Negroes and
172 the pygmies find neolithic axes, which they say are "turds of lightning," excreta dropped in the process of the storm; when lightning splits a tree, one of these turds is always left.

776 The pygmies also believe in totemic spirits, which live in spirit places—in rock piles, hollow trees, and holes in the ground; classic *genii loci*. On their account, the pygmies refuse to go near certain rocky hills, on which there may be dense thickets. If a pygmy is out hunting with a white man, the white man may say, "Let us beat in there; there is game in that thicket." The pygmy will reply, "No Bwana, don't go in there; that hill is full of *ninwa*."

[192] The word *ninwa* is the local Swahili or Kingwana equivalent for the Arabic word *shaitan*, plural *shaytain*.

Ritual Activities

789 **Weather magic.**—One class of
821 weather ritual involves the use of physical symbols taken from the context of situation—leaves, which wave violently and are blown down in a storm. Schebesta[9] describes a simple ceremony of this kind in an Efe camp. During the height of a storm the oldest man in the camp came out of his house and stood in front of it. He brought with him leaves and ashes. First he threw most of the ashes upward into the wind, then he smeared ashes on a leaf, rubbed some onto his own body, and threw the rest into the wind.

Other methods mentioned by Schebesta are the burning of certain leaves,

[13] [9] Schebesta, P., *Among Congo Pygmies*. London: Hutchinson & Co., 1933. p. 243.

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